

Serving one another, as Good Stewards do, is the Veritable Witness of the Kingdom

Baruch — We learned that in Gen 1:26 when our Father gave man dominion over the earth, it didn't mean ownership, but stewardship. That's the problem — that man acts like he is the owner. You talk to these environmentalists and they tell you how man has messed everything up. Then you see the farmer who has these cows with those overgrown utters. They are feeding them this stuff so they'd give more and more milk, way beyond what they were created to give, shortening their lifespan (and the lifespan of everyone who consumes the milk), just for greedy gain. If man just could see that they are the stewards and not the possessors that would change everything.

There is so much about stewardship in the Word. Lk 12:41-46 — He puts his servants in charge of his possessions. They used to call the person taking care of the passengers in an airplane a *stewardess*. The stewardess manages an aspect of the plane, giving everyone food and drinks.

Verses 47-48 — The one who knew his master's will and didn't do it will receive a severe beating. Lk 16:1-2 — There are many places where it talks about stewardship in the Word. This is a parable for us. We must give an account for everything we do.

But to make the point about Mt 6:31-33... Can you explain it to us, Keli?

Keli — If we seek first His kingdom we start seeing everything through the eyes of our Father. We stand in awe at the majestic ones. The gifts will come forth. The gift of help and service will provide clothes for the saints, etc.

Are you cooking your own food, doing your own shopping? Everyone is doing their part. That's the verifiable witness that God lives in these people. They represent His heart. But some people don't see our Father's purpose anymore because they worry so much about their next meal.

To demystify the contrast between the nations, the Gentiles and the people who seek first His kingdom and His righteousness: We're not all going out shopping to provide for our own needs, cooking our own food, doing our own laundry. One community felt that it was good to give money to their people to let them do their own needs shopping. They thought then they could get what they like. They don't go to Salvation Army, etc. They go to Gap and get the finest line for \$40. In our community Keli gets up at 4 o'clock in the morning and goes to Los Angeles to get the fresh-frozen fish for everybody in the community. Not everybody in the community has to do this like the Gentiles. You can do something else to build up the Body. That demystifies Mt 6:31-33.

We no longer live like the Gentiles. Someone goes to Salvation Army and gets 50 shirts for \$50. They really look for the nice shirts. On "bag day" you can see how many clothes you can stuff in a bag for \$12. That's how we serve one another as stewards.

When our Father made humans He made them to have dominion over the earth. He didn't make man for domination and exploitation. He wanted them to be good and gracious managers over His creation. Selfishness came in and now man wants to have domination. But our Father doesn't want man to selfishly use the world, as a means to his selfishness and demands.

We are stewards, not possessors. We are managers of His creation. If we put this into the *Three Eternal Destinies*, people can see their selfishness. They pile up possessions as big as heaven and never get enough.

Acts 2:44-45; 4:34-35 shows the contrast between the holy and the righteous. The righteous don't have to do this. But they can't be totally selfish and go over the boundaries. Our Master made it very clear how the edah would be different from the nations. Christianity is no different than the nations. They are even worse (Rev 18:2).

Acts 5:1 was such a serious sin between Ananias and Sapphira. They wanted dominion over their possessions. It was theirs, but theirs to *give*. According to 1 Jn 3:17, love demands to distribute if you have more than you need when you see someone in need.

Ananias and Sapphira feared something would happen. They needed the money to get home when something happened. They didn't trust our Master. They held onto it. They thought it was up to them to

give when they saw the need. "I keep my possessions and give when I see a need." (Then everyone will praise me.)

It was theirs, but the way they did it in the First Edah was that they all sold their possessions and gave what was theirs to the apostles. They saw the greater need. That's how they distributed it. If you wait for yourself to see the need, you are liable to get the praise and miss the greatest need. After they sold it and the material changed into currency they'd know what to do with it, like Ben Naby in Acts 4:37. The apostles trusted others who were stewards to make distribution. Maybe they had to choose seven men to do this.

Keli — Ben Naby discerned the Body. So did the apostles who chose the seven men to care for it. Ananias and Sapphira didn't discern the Body.

The disciples as good stewards of their possessions gave them to the apostles. Sometimes you have to give it to someone who sees it better. It's all about trusting. The whole Body is a matter of trusting.

Baruch — This sheds light on the rich young ruler. He had great possessions, but he wasn't a steward, he was a possessor. So he failed to gain eternal life.

He wouldn't trust our Master. That was the sin of self-love as we saw in the play about the Pilgrims in Washington. The love in their heart didn't demand that they pour out everything (1 Jn 3:17). They may have thought doctrinally that they had it, but they didn't. They lived like the nations. I don't blame the nations. Their only blame is that they claimed to know God.

Of course you can do this and share your possessions, but it's forced. It doesn't last long. Soon you send people out to do their own shopping. Then you cook for yourselves. That's how Christianity began. They didn't have their first love anymore. It was suppressed in them. They were turned over to torturers.

ha-emeq — Jn 18:37 talks about the veritable witness. It speaks about what's behind the veil. We have lots of vision for Hillsborough. There are many people passing by there continually. We are going to have a beautiful organic garden there. We will be growing organic food. Children will be going out with their immas in the heat of the day and still be happy.

"Come to our community; we do this and this." But then there is grumbling behind our doors. There is no power. The power comes from the veritable witness. Ananias and Sapphira gave \$10,000. So, good! But what was behind the veil. Our Father ripped it open. If it's not veritable it is going to come out. This must be one of the least favorite parts of the Christian Bible. It takes a lot to explain it away.

Not even our life belongs to us. But some hold on to it. "It's my life and my children." If we understand that, it's going to set us free, if we don't hold on to our lives. We came into this world naked and naked we go. Suddenly your hands fall limp and you go. Then what are these possessions that you gathered for yourself?

We had a meeting with the stewards of the ship. A steward of the ship is the one who utilizes all the means that are provided for all the vital aspects of the ship. A pilot doesn't just care about the wings, but everything that's vital to make that flight reach its destination. That's how we have to be with everything. Not in selfish pursuit of one's own selfish end, but as a custodian. Stewardship calls for everything good to be done for the boat. Then our Master will say, "Well done, good and faithful steward."

Eliezer — In our assigned area we have autonomy. If we go beyond it, beyond our grace, our Father will discipline us. It creates all sorts of disorder. Like if Keli's son is given a drawer to clean out in the kitchen, but then he goes over into the next drawer where the knives are, then he goes beyond what he'd been given autonomy over.

If that child is responsible to take care of the small thing he's been assigned to, then overseers, the parents will take notice of it and the day will come when he can go on to the knives.

Tit 1:7 — "For an overseer as a steward of God's grace must be blameless." It can't be someone who thinks our Father has blame. He must not be arrogant or quick-tempered. He can't draw conclusions so quickly, because then he will make misjudgments. He can't judge according to what the eyes see and the ears hear. It has to be according to what the Holy Spirit speaks to our heart. He cannot be proud and arrogant (2 Sam 22:26-28).

You can imagine what a steward is like. If you are an overseer you'd better be this way or you're not an overseer and you store up judgment for yourself. Tit 1:7-11 — This is the Word. We're accountable for every action, every word we speak. You just have to read the gospels. Our Master told us what we're accountable for. 1 Cor 4:1-2 — Stewards must be found trustworthy. When that came to an end, the church came to an end. They started judging Paul. He said they'd better judge themselves (2 Cor 13:5)

1 Pet 4:10 demystifies the talents people are given according to their ability and how they put them to use. Otherwise they become worthless. "Serve one another with whatever gift you have..." in the Body, of course, not just in church on Sunday.

Someday we will put the truth right before Edom, Babylon, before she is judged and burned (Jer 51:58). They'll start seeing and understanding these things, that they aren't the Body and that they live like the world. They will see the difference.

1 Cor 9:17 — "If I do it willingly, I have a reward..." But if he doesn't do it as a *steward*, but just does it as he sees fit, that is an arrogant, wicked attitude. He has to see the greater grace. Phil 2 shows the right attitude. To the pure all things are pure. He sees our Father pure. He sees the Body pure.

Huldah — I remember seeing Joe Dunklin at the block in Island Pond. I was just a young girl, but I remember him with his big ring of keys. He was the caretaker there, the steward. He did not just possess the block, but he cared for it as our Father would. This made me hold him in high regard because he had the inner worth that demanded the respect of others. He wasn't living for himself. The way he was made you want to also care.

The only way for us is total surrender. These are the terms of peace for us — total surrender to our Master. If we have possession of something then really we are selfish and we have no inner worth. When we are truly surrendered we take on the burdens of our Father and we care like He does, no matter how much we are given to do, whether big or small, we are good stewards. We cause those around us to want to do the same. It takes every single one of us to participate fully, not holding anything back for ourselves. This is what makes up the Commonwealth of Israel.

As soon as your parents were saved, immersed into Messiah, they became stewards of their house. They gave everything. They sold it and gave it.

We can be the true witness, the veritable witness of the truth, but we only can if we don't leave our first love. Yadonah — This week we talked about how it takes a community. You can't see your enemies unless you are in community. You can't see that you are living for yourself if you aren't in the community. You can tell how surrendered you are by how defensive you are. Revelation comes through submission and surrender.

"Come out of her, My people..." before it's burned. We need to know these things for the sake of His people that will come out of her. We hear so much. We are supposed to be good stewards. Revelation belongs to you, but you are supposed to give it to others. Heb 3:6 — He is a Son over His house, whose house we are if we are good stewards of what He's given us. If we have confidence to speak we will continue to grow. Faith comes by hearing. It has to be the whole Body speaking, not just one person. Yahshua remains a Son over our Father's house. He's the steward over it. We're that house if we hold fast to what we've heard. Having *confidence* in Greek means outspokenness. You don't speak if you don't have confidence, if you don't have a good conscience.